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Of the Church · By the Church · For the Church

Luther League Review

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LUTHER LEAGUE REVIEW

P. O. Box 876 New York City

Of the Church—By the Church—For the Church

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Madonna and Child

TWENTY centuries ago, in the little bread town, Bethlehem, a child was born. This simple statement has nothing about it either uncommon or startling. Nevertheless, the birth of this child was to change ever after

To you in David's town, this day
Is born of David's line
The Saviour, Who is Christ the Lord;
And this shall be the sign:
The heavenly babe you there shall find
To human view displayed,
All meanly wrapt in swathing bands,
And in a manger laid."

he world's history. The striking fact about he birth of this child was the interest of Ieaven in his advent.

While shepherds watch'd their flocks by night,
All seated on the ground,
The Angel of the Lord came down
And glory shone around;
"Fear not," said he, for mighty dread
Had seized their troubled mind;
"Glad tidings of great joy I bring
To you and all mankind.

Ever since the birth of Christ art and literature have found in Him an unfailing source of inspiration. Century after century, the best which the master minds of the world produced have centered about Him. Their great skill of pen and brush have gathered in praise about the Christ.

In art the old masters loved to portray Bib-

lical scenes. New Testament history called forth all the genius that such masters as Michael Angelo and Raphael have had and that have been able, by the powers of mind and heart and hand, to make a story of the Christ that will live forever before the eyes of men.

One of the unfailing subjects of the painters was the Madonna and Child—the Christ Mother, the Virgin Mary—made famous by the painter's imagination and the touch of his brush.

In visiting the galleries in the art centers of Europe one cannot fail to be impressed with the different types and the different conceptions of the Madonna portrayed by the various artists, and also of the artistic conception in the different periods. But always and ever there is a sweet faced mother and her placid smile and her tender care of the child. The child leans close to the mother, with his eyes far away upon the world and its distant future. He seems even in infancy to see far ahead in manhood's estate the shadow of the cross.

It is the Christmas thought that comes to us as we look at the Madonna and Child. It is the Christ Child, born in David's ancient city, come to save His people from their sins; and the return of the celebration of that nativity brings to us the joy of a Saviour born.

Hasten mortals to adore Him;
Learn His name and taste His joy,
Till in heaven ye sing before Him,
Glory be to God most high!

Let us learn the wondrous story
Of our great Redeemer's birth;
Spread the brightness of His glory
Till it cover all the earth.

—

Christ's Birthplace

Prophecy declared Bethlehem to be the birthplace of the Christ. This little bread town is within easy carriage distance of Jerusalem. The road from the great capital, Jerusalem, to David's village winds by the tomb of Rachael, along the summit of the ridge, giving a splendid view of the hills and valleys of Judea. The glory of the former years has departed. Today there is much that appears worn, rusty, and unattractive. Human interest, however, continues to center about Bethlehem and its manger. Here Christ the Saviour was born.

We know that the town of Bethlehem is the town where occurred the birth of the most wonderful child in human history. It may be a question whether the spot today pointed out as the manger, where the babe in swaddling clothes was laid, is identical with the cradle where Mary laid her new-born babe. In the absence of anything more definite, we accept the spot pointed out as the birthplace and manger of Christ. It is a shelf hewn out in a rock.

Over this spot a great church has been reared. Three different bodies of Christians worship here. One of the strange sights in this church, where these different Christians worship, is to observe that peace is preserved about the manger of the Prince of Peace by Turkish soldiers, men of the Mohammedan faith. This rather stirs the sensibilities of one's nature, for it is a strange sight, indeed.

The grotto lies below the level of the floor of the church. It is not very large. All the ornate trappings of Catholicism, all the gewgaws of a pageantry repulsive to the idea of simplicity and naturalness, belonging to Protestantism, are here present. As we stood in this grotto, lighted with lamps and candles, a religious procession of priests entered. The grotto was filled with the smoke of burning incense. The kneeling monks, in their rich robes, and their chanting of the Vesper Service, were in striking contrast with the simplicity and rude dress of the shepherds. Here the Christian tarries in contemplation of that time spoken of in the Scripture as the fullness of time when God sent forth His Son to redeem those who were under the law. But we can sing with Christians everywhere the old hymn:

"Earth has many a noble city;
Bethleh'm, thou dost all excel:
Out of thee the Lord from Heaven
Came to rule His Israel.

"Eastern sages at His cradle
Make oblations rich and rare;
See them give, in deep devotion,
Gold, and frankincense, and myrrh."

—

According to the teaching of God's Word, the greatest sin whereof you or I can be guilty is the wilful neglect to love the Lord with all the heart, and with all the soul, and with all the mind, and with all the strength.

"One Christmas Eve"

A Story of Japan

PURE, shimmering moonlight, waving bamboo and stainless snow, what a combination it made! The sweet faced young woman standing at the door of her tile roofed home breathed a low exclamation of delight as she gazed on the still, frosty scene without. The child in her arms was round eyed and silent from surprise.

"What is it, mother, that makes everything so white?" he asked at last. "I never saw anything like it before."

"No, dear, it has not snowed like this here since I was as small as you. It is snow, dear, like the kindergarten teacher told you of."

Then the boy clapped his hands and struggled out of his mother's arms to feel of the downy stuff. "Real snow!" he cried. "Like at Christmas in 'Sensei's' home. Don't you think 'Sensei' will be glad to see it, mother?"

"Perhaps," she answered, absently. Her thoughts were not with the boy's foreign teacher, or "Sensei," who was at that moment fighting down a terrific spell of homesickness which the snow, with all its memories and recollections, had brought. The little mother's mind was far away, busy with things she had thought forgotten long ago. Many years ago, on a night such as this, she had been one of a group of little ones to gather about a tree in a Christian Sunday school. In the warmth and brightness she had heard the Christmas story and warbled her carols with the rest.

Her mother had sat by and listened, and after that had encouraged the little girl to attend Sunday school. Some years later she went off to a Christian boarding school. It was quite the fashion for Japanese gentlefolk to send their girls to these schools. They acquired more English and accomplishments than in the highest priced native institutions. As to religion, they reasoned, what did that matter? Women must have some foolish faith to cling to, and after marriage such things were arranged and directed by the husband, any way. To be sure, to become a Christian sometimes interfered with a girl's marriage, but O Sato san had long been promised to young Mizuno. He was of a fine family, and all was most satisfactory, although he, being young and foolish, was unduly inclined toward Christianity. It was not the fashion, even that many years ago, for a nobleman to have any religion save loyalty to Emperor and state. The old faiths were good for festivals and feasts, but otherwise were fast dying. And to the higher classes nothing had yet come to take their place.

The West had brought to Japan wealth, trade, learning, progress, all of which it accepted and made its own, gladly and with haste. But this story of a lowly Galilean who lived a peasant's life and died upon a tree, what had that to do, they said, with the imperial race of victors, self sufficient and unafraid, who had lived in the land of the gods for countless generations. Truly, no samurai of average mind could be much affected by this Jewish legend. So O Sato's parents, with all these things in mind, sent her to a Christian school.

Memories of all those happy, care free years came flooding over her tonight as she drank in the beauty of the crowding snow. The sweet Christian atmosphere that had enveloped her, the kindness of the teachers, which shielded her from all the harsh servitude of her sex in a heathen land, the gradual drinking in of her own Christian experience. She was in the school six years before she was baptized, and then it was with a deep conviction of her own unworthiness and a wonder at the privilege which made her one of the blessed few. She met with little opposition from her home. Her betrothed had become a Christian some years before. Being without religion themselves, her parents wondered at what they called the weak mindedness of those who were not content with learning, country and fine family tradition, but so long as they kept quiet about their convictions the old folks had no personal objection to the faith.

At this time the almost unconscious remembrance that her promised husband was a Christian added much to O Sato's happiness. She lingered in her girlish dreams over the thought of a Christian home, and looked with wonder and pity at the girls who were compelled to undergo persecutions and opposition on account of their faith. Many of them left the school to be married to non-Christian men, and at such times O Sato's heart overflowed with thankfulness for her own more pleasant

lot. She planned a future of burning zeal and work for the Master she confessed.

On the rare occasions of her meetings with Mizuno they discussed their faith together, but as it was always in the presence of others, they did not get the satisfaction from these discussions which they hoped for from the future.

Finally came the day of graduation. Her father and mother and even Mizuno were to be there, and O Sato san was to sing. It meant so much to her. The parents came and the exercises were over before she was told the dreadful truth—Mizuno was dead.

She was hurried home, too stunned to realize what it meant. All her dreams had vanished. The life that had been hers for eight years was over. She was alone in her own home, an alien from her own household, the believer of a despised religion, scoffed at by her friends. Mizuno was gone. In spite of his dying request he had been buried amidst heathen chantings, to the burning of incense and the whirling of priestly fans. Her feeble prayers and clinging to her Bible were ridiculed by all. O Sato san was dazed and entirely baffled.

She had thought in the school that she would never be ashamed of her devotions. Now she found herself praying in secret, reading her chapter hurriedly when alone. It was hard to go to the bare little church in an obscure part of the town, to see the neighbors look in wonder at the girl of high rank who went to confess Christ with the illiterate few who believed. Besides all this, an awful loneliness tugged at her heart. She, being a Japanese woman of the samurai class, had never admitted even to herself how much the kind eyes and manly ways of her betrothed had meant to her. If his vision flashed before her in her dreams she had put it away with the happy thought that soon he would be her master, to be worshiped and obeyed.

No tender word, no loving look had been exchanged. And yet, though they had never been alone together, they had grown into each other's lives more than they realized. Their common faith had been the last link to bind their hearts closely toegther. But now the girl dared not show her grief. It was her duty to go about as if no change had come into her life. Her smile must be ever ready, her clothes ever the most gay and becoming. She had to be an ornament in her father's house. In the old Japanese code nothing bid the relatives "weep with those that weep," nor told them, "Blessed are they that mourn, for they shall be comforted."

Under all this she found her faith, which was like an artificially nurtured plant, withering away. When the nourishment failed its weakness became apparent. Gradually the dark pall of indifference, which is the great enemy to Christianity in her country, thickened about her. She fell back into the old fatalism of her ancestors. "Women are made to suffer and be silent," she said again; "there is no help for it."

Within a year O Sato's parents arranged a marriage for her with a young army officer. The girl had never been trained to cultivate sentiment and nurture emotion, as generations of Western women have done, to the dearth of their nervous systems. Generations of stoical fatalism and submission to the stronger sex, behind her, made it possible for her to submit with apparent indifference to this summary settlement.

After all, it was only the fate of all women. Whether the husband was good or not was also fate. She would do her duty toward him and take what would come. So, with great festivities, the marriage was consummated.

PART TWO.

Yamata was a good husband and rather proud of his pretty, dutiful little wife. To be sure, he was away most of the time, but being alone is good for a woman, say the Orientals; tends to make her meditative and inclined to welcome back her lord and master when he chooses to return.

Then he generally spent Sunday at home. His friends enjoyed his hospitality with his young bride to preside. So any intentions she may have had of attending church were frustrated. Often the languorous dancing of the geisha whom her husband called in for entertainment and the clink of their "samisen" kept all thought of the Sabbath from her mind until the day was long past.

Gradually the memory of her Christian experience as well as her affection for Mizuno seemed like a feverish dream, growing more and more indistinct as years passed by.

But unnknown to her a spark of Christian faith still lived in her breast. She vaguely wished to keep her boy from the aimless, gay life his father lived. There was still in the young mother's mind a subconscious longing

for better things. She sent the little fellow to a Christian kindergarten in the town, and lately he had been bringing home scraps of Christian songs and stories that pierced her conscience and haunted her. The boy was fond of his foreign teacher and had been begging to attend her Sunday school.

"He ought to be brought up a Christian, but I hate to ask his father," she thought, uneasily. The pure snow covered with wavering shadows from the vividly green bamboo, the still, white moonlight through the pines, brought back many things.

Glancing down into the wondering face of the child beside her, she seemed all at once to realize once more the first vision she had had in those far, shadowy years of her girlhood, of the wondrous Babe of Bethlehem, and she shivered as she thought of her own disloyalty to Him. Picking up her child, she went into the house, warming him by the glowing charcoal fire.

"Mother, I want to see Sensei. I want to ask her if this is like Christmas in her honorable land. Christmas is the honorable Baby's birthday. They are going to have His birthday at the church. Oh, honorable mother, won't you take me?" asked the boy.

Hurriedly she counted the days and as hurriedly made her resolve. "It's tomorrow night, Taro," she said. "Yes, you shall go. Go to sleep now, like a brave boy."

. . . . . .

How strange it felt with the boy's body pressed close to her breast and the unusual snow crunching under the wheels, to be riding through the starlit night, to church. "Back to church, back to life," she kept repeating with every turn of the jinriksha wheels.

The lights fell softly from the chapel windows. Crowds were crushing in at the doors. All the bareness was hidden in greens and the glittering tree called forth a shout of delight from her five year old boy. It was warm, friendly, homelike here. Where had she felt like this before? Why, in the school, of course! Here was the old atmosphere, without which her little, weak faith had withered away. And the Sunlight of God and the nourishment of His Church had been this near all the time; and she had shut herself away!

"To think, oh, to think what I have missed!" she thought.

The service was a quiet one. No great glamor or din, no loud heralding of the King of Kings was here. But the Christ Child himself was brought close to every heart. The hallow of a real Christmas presence was in the place. The pastor read the old, old story, and just before the close of the service he read also the Saviour's last words on this earth, "Go ye."

"It is not enough for us to accept Christ for ourselves," he said. "We must take Him home with us. We must divide the unspeakable gift with those about us. Oh, what a Christmas it would be in this town if each of us who accept Him in our hearts would bring His light to some one else. There would be Christmas trees instead of ancestral shrines. There would be prayers instead of chantings; kindness instead of incense. Let us take home the Christ Child tonight. Let us keep Him in our homes till each one there knows and loves Him."

Then childish voices chimed the old, old chorus, "Glory to God in the highest, peace on earth, good will to men. And this shall be to *all* people" . . . In the rear of the church a woman was softly sobbing. She held a sleeping child close in her arms, although a servant waited beside her.

"I will not lose this again," she wept to herself. "All these years I could have had it, but I shut Him out. I shall keep Him now and Taro must learn of Him. Yamato must learn, too. He has always been good to me and I have never even told him of Christ. I can surely win him through the boy, if in no other way. Lord help me to win him to Thee," she prayed.

And she did not pray in vain.

EMMA GERBERDING LIPPARD.

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Great Acts

There are people who would do great acts; but because they wait for great opportunities life passes, and the acts of love are not done at all. Opportunities for doing greatly seldom occur; life is made up of infinitesimals. If you compute the sum of happiness in any given day you will find that it was composed of small attentions, kind looks, which made the heart swell, and stirred into health that sour, rancid film of misanthropy which is apt to coagulate on the stream of our inward life, as surely as we live in heart apart from our fellow-creatures.—F. W. Robertson.

Book Reviews

BY REV. FRED'K H. KNUBEL.

That Man Donaleitis. A Story of the Coal Regions. By Margaret R. Seebach. Pp. 451. $1.25. Lutheran Publication Society, Philadelphia.

We have very favorably known the poetical productions of this writer, but believe this is her first prose story of any length. It betrays nothing of the amateur, however, and gives hope of most valuable literary contributions along a similar line for the future. It is a simple, strong story of a simple, strong character. The story holds one's most interested attention. The character leaves its impress. Beyond this, the book is of true interest and influence by its clear account of conditions among miners and the involved economic questions. It is furthermore telling in its hints as to a Christian pastor's work. We believe it to be at least the equal of any similar publication from any of our Lutheran publication houses. We unqualifiedly commend it to any reader of this REVIEW, to all libraries for young and old, and as an admirable gift book.

A Chapel in Every Home. Joseph R. Wilson, LL. B., a lawyer of Philadelphia, has sent to us a copy of a fine booklet, whereby, at his own expense, he aims to push further an idea he has long been advocating, viz., that in every home some arrangement be devised whereby there shall be therein a *place* for prayer and meditation—a family center for spiritual thought, communion and uplift. He would strengthen home life by strengthening the religion which underlies the same. He realizes the difficulties of his plan, knows thoroughly what may be said against it, but leaves his readers with a conviction that he has presented what is worth serious attention and what is sure to produce good wherever his idea has been understandingly grasped. Let the reader hereof think about it.

Our Homes and Our Children. Lectures by O. Klykken. Pp. 232. 75 cents. Lutheran Publishing House, Decorah, Iowa.

This is the most desirable new book for any home which we have seen for a long while. It would be an excellent gift to a bride and groom. In a sensible, beautiful, practical, Christian way it deals directly with all the questions that concern a home and its inmates. The forces are so strongly set against the home that we urge every reader to purchase this book, and be set right in his or her home ways. The principles of home life; the choice of life companions; continued happiness in marriage; home sorrows; the training of children; moral purity in childhood and youth—in those phrases we are but indicating dry statements of what is most interestingly and forcibly elaborated. We do not believe there is one, young or old, who would not be inspired to a better way at home after reading these pages.

Lutheran Teacher—Training Series for the Sunday School. Book One: The Book and the Message. Part I by Herbert C. Alleman, D. D. Part II by W. H. Dunbar, D. D. Paper, 35 cens net; $3.50 net a doz.; cloth, 50 cents net; $5 net a doz. Pp. 158. Lutheran Publication Society, Philadelphia.

The three books yet to appear in this series are: "The Pupil and the Teacher"; "The School and the Church"; "The Lutheran Church and Child-Nature." A moment's thought upon the titles of the four books will reveal that they include the topics essential to a Lutheran Sunday School teacher's knowledge. Thus grouped into handy, cheap form they supply a real need in the work of our Church. Their persistent diffusion among our teachers must bring some relief to our present weak condition in religious education. Dr. Alleman has interestingly and plainly given a general introduction to the Bible, including all general information as to the origin and contents of the Bible, its geography, institutions, and English translations. Dr. Dunbar has successfully explained the heart of the Scriptures—their message. He properly does not give a dogmatic theology, but covers the field of Scripture truth in theological order and practical warmth. The second book of the series, which will be pedagogy proper, will be anxiously awaited. Meanwhile, Sunday Schools would do well to supply teachers with the first book, and normal classes to begin its study.

An Explanation of the Common Service, with Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms. Second Edition; Revised and Enlarged. Pp. 120. 75 cents net. General Council Publication House, Philadelphia.

We gave very favorable notice to the first edition of this publication, and therefore merely emphasize our commendation now. It is an excellent manual for private or class or society study of the Common Service, and must lead to a more intelligent and helpful use of the Service. The typographical work, arranged in red and black, is beautiful, the former being used for the parts of the service, the latter for the explanations.

(*Continued on page* 14.)

The World's First Christmas

BY ANNA M. LANDIS.

"Let us now go even unto Bethlehem, and see this thing which is come to pass."—Luke 2:15.

TODAY we again join the Christian crusaders in a most happy journey. We go to find the Holy Child of Israel, of whose coming the sages of old did write. The way to the little ancient town was known hundreds of years before the wonderful fulfillment: "Thou, Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a governor, that shall rule my people Israel." The prophet Micah also said: "Though thou be little, yet out of thee shall He come forth whose goings forth have been from everlasting."

The Shepherd's Desire.—Judea's hills on a notable night long years ago formed a most pleasing background for the panoramic scenes which were exhibited to and by the lowly shepherds attending their flocks. Knowing the sheep and lambs were safe within the fold, the shepherds were resting on the hillside and all about them was calm and serene. The night was truly sublime in its quietude. But look! What is that which disturbs the men? Soon we hear the assuring words: "Fear not, for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Before the humble shepherds could realize what had happened, a choir of angels united their voices with the first angel, and chanted the heavenly chorus: "Glory to God in the highest, and on earth peace, good will to men." Having performed their mission, the angels return to heaven, leaving the shepherds in a state of great wonderment at what had happened. Finally, through anxious desire, they say one to another: "Let us now go even unto Bethlehem, and see this thing that has come to pass. And they came with haste, and found Joseph and Mary and the babe lying in a manger."

The Place.—Bethlehem of Judea, one of the oldest towns in the world, is selected to be the birthplace of earth's Redeemer. In the book of Genesis Bethlehem is spoken of in connection with the history of the beloved Rachel. Shepherd life was characteristic of Bethlehem and the surrounding country. Here by day flocks were to be seen on every side. When night came on the sheep were led into the fold, and then the shepherds would lie down on the hillside under the starry sky. The name Bethlehem is called the House of Bread, and what significance attached to that name! He supplies all our need from the rich storehouse of His bountiful goodness. "I am the Bread of Life," says Jesus.

"Let us now go even unto Bethlehem." The shepherds went and were satisfied. The "Desire of Nations" the adoring shepherds found cradled in a manger, because there was no room in the inn. A little town, a humble cradle for the infant King, yet the shepherds found Him, and fell down and worshipped. What did it matter about the place, which was so poor and devoid of any comforts? Was not even the cattle stable lighted with a supernatural beauty from the divine presence of the new born babe? Was it not more brilliant than the grandest earthly palace?

The Purpose of the Visit.—In the first place, there was a desire to see the long promised Messiah, and though unlettered, their thoughts seem so real that this babe of whom the angels sang must certainly be the fulfillment of promise. Had they not high honor to be the first to receive the message of good will; and now they are filled with a great purpose, namely, to tell the world what had come to pass. They went to see; but more, they remained to worship. The shepherds went seeking something; they returned with determined hearts to work with more earnestness.

Centuries have passed away since the first Christmas morning, yet the scene becomes more beautiful and sublime as the years come and go. We see the manger cradle in which is resting the infant Jesus, and near Him Joseph and Mary. Kneeling in adoration are lowly shepherds. That indeed of itself would be an attractive picture; but one thing is yet needful to complete the picture. Looking closer, we see a halo of light encircling the infant brow. It is a ray of celestial brightness from the Father's throne on high. The picture is complete. Is it a wonder, my dear Leaguers, we gaze long on that picture? What though many more brilliant pictures in life's gallery of fame await our inspection, we must pause often before the greatest of all scenes. Can he who looks upon that canvas ever be selfish again?

Christmas is a day for new resolutions; we need not wait until New Year's. So, if we have fostered selfishness in our hearts against any one, let us forget it all, and let us start again. God is love, and if we would be like Him, we must love one another as He loves us.

Peace, good will to men, is the Christmas thought. This is why we seek the manger cradle, and to the truly devoted Christian the journey to Bethlehem must be a daily pilgrimage.

Some Thoughts.

1. As the desire of the shepherds of old was to leave all to seek Jesus, so must all God's children ever be watching for Him at all times and in all places. Seek God's house, but not only that, worship Him in His holy place. Each sincere visit to the sanctuary brings us nearer the Christ Child. We approach Him, not with fear, but with loving reverence.

2. The shepherds believed God's messengers and asked no questions. A lesson for our own lives, when tempted to question any of the divine manifestations of God's power and might. In our day and generation our faith must be such as to see the Saviour as distinctly as those who saw Him on the first Christmas morning.

3. Only the little, obscure town of Bethlehem, yet honored more than the grandest metropolis in the world. The humblest place, the lowliest home, ofttimes shelters men and women who might wear a diadem with becoming dignity.

4. The Light of Ages has come. The cattle stable was ablaze with brilliancy, and so is the world with His glory that shineth as the sun. The blessed Advent season should find us willing and prepared to stand before the august presence of Him who is the Desire of the Nations. A. M. L.

Book Reviews

(*Continued from page* 12.)

The Students' Handbook of the Chicago Evangelical Lutheran Seminary has been issued by the press of the Seminary, 1811 Sheffield avenue, Chicago. Ten cents; cloth, 25 cents.

In addition to general information and the constitution, etc., it contains full statements of the regular, postgraduate, and correspondence courses. The ninety-three pages, thus elaborated, with bibliography, constitute almost a technical theological encyclopædia.

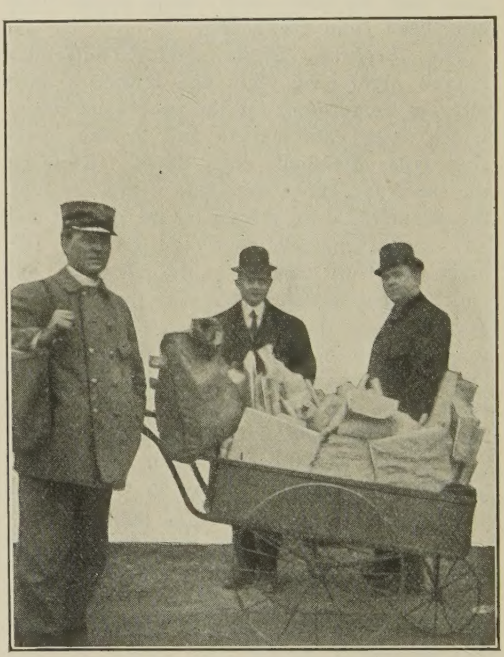
Christmas at Eben-Ezer. By Laura Scherer Copenhaver. Three cents. Thirty cents a doz.

This is the Christmas pamphlet of the W. H. and F. M. Society of the General Synod. It is a story of the Salzburgers of Georgia in 1774 and the arrival of Muhlenberg. Neat and interesting. Address 2120 North Calvert street, Baltimore.

A Luther League Letter Carrier on Christmas Day

For about four days around Christmas the work of a letter carrier is that of a burden bearer. In our illustration we show one of our Luther League letter carriers. For four days he uses the cart shown in the illustration for delivering his mail. On Christmas morning he begins work at 6.30 a. m. and does not finish his work until 2.30 in the afternoon. A late Christmas dinner for him!

At Christmas time it is almost impossible to walk around in the office. It is so full of



Christmas packages. Every foot of space is used to sort out packages and to get them ready for delivery. In this picture you will notice that our Luther League postman has two sacks on his back. One sack contains registered mail only. The other sack has first class matter and Christmas cards. Second and third class matter have to wait until the rush is over. The cart in the picture contains 280 Christmas packages. This will give you some idea of the work of our Government during the Christmas rush season. It will also serve to show you how some of our Luther Leaguers put in their Christmas Day.

The First Seven Years

CHAPTER FOUR.

The Seven Years Ended

THE fire and its accompanying excitement had been a great strain on Mrs. Forest. Helen had been unable to attend school for a year. The whole family seemed to be suffering nervously. But nothing could have proven the depth of the love and loyalty of his people to Mr. Forest as did that fire.

Like a mushroom there sprang up a city of shacks and tents, and slowly these gave place to more substantial buildings than had made up the city before.

By an unexpected gift the remainder of the church debt was cleared soon after the disaster. Shortly afterward Mr. Forest received the surprise of his life. He was busy in his study one moning when Helen ushered in three callers. Looking up he saw the mayor, the county sheriff and a well known lawyer of Golong. Although all were his warm personal friends, their coming in this way together was a great surprise. They made a very long call, and after they left Saidie was astonished to hear loud laughter from the study where her husband was alone.

"Why, what is the matter?" she cried.

"Come in and I'll tell you," he called. As he became grave she noticed he was rather pale. "They asked me to run for senator," he said, quietly.

"What!" she gasped, and sat down weakly in a chair.

"Yes. It's too ridiculous! You needn't look so concerned. It didn't tempt me. But do you know what I thought of all the time? Of Tom Lane! He left the Church for his ambitions. I heard lately that he's trying to get into politics. And then to have this come to me!"

"Yes, the long, straight road is always best."

"I'm glad, in a way, though," he said, at last. "For it shows I haven't disgraced the old Church out here. They said they're looking for a moral leader. And it's the cleanest set of politicians I ever knew, those that wanted me, at least."

One snowy night shortly after this there was a pleasant bustle at the parsonage. The great baseburner glowed as if there were no such things as coal bills, and a savory odor floated from the kitchen.

"Here they come!" shouted Mabel, from the window. "He looks just like Kris Kringle!" With a happy little rush the family crowded into the hall as Mr. Forest and a white haired man came in. Flushed from the cold and covered with snow, it was still the same Dr. Savant who had made a missionary of Charles Forest. Saidie came running from the kitchen like a girl, and her flushed face beamed a glad welcome. It was a treat indeed to have this dear friend with them.

"So this is how missionaries live!" he said, teasingly, as he sat down to the oyster stew, a rare feast in that home.

"We get along without fruit and eggs and all such luxuries, and live well, too, now we are used to it," said Saidie.

"If every missionary had a wife like Charles Forest's," began the old man, kindly, but he stopped there, for he had seen the tears drop on the new dress he had brought her, and he had guessed many things.

"I suppose the hardest to get used to was the lack of intelligent friends?" he said, after a while.

"Ye-es, perhaps so, at first," said Saidie, slowly. "They didn't know where to place us, and even the children complained of their persecution. But intelligent people kept coming in and those first faithful few were so dear! And being so busy we never stopped to think of each other's intelligences."

"Would it be hard to leave, now?" asked the guest, looking at her keenly.

"Leave! Leave Golong? Why, we never think of that! We have dear friends here now, and in spite of darned gloves and a wife that does her own washing, Charles is quite famous. We love it." Saidie was very enthusiastic.

"How about the children? Though they're not children now," he said, turning to them.

"I love Golong. The prairies just suit me," said Helen, who was a real woman now.

"The West for me!" exclaimed Earle, with real boyish enthusiasm.

"You look as if a change would not hurt you," persisted Dr. Savant, and Mrs. Forest looked at her husband with troubled eyes. How terrible it would seem to tear up and settle all over again!

"Once a missionary always a missionary," said Charles, earnestly.

"Yes, but this church will not be a mission

much longer. When its missionary days are over, what then?" persisted the same kind voice, but an interruption occurred and the subject was not carried further just then.

In the talk that followed Mr. Forest asked about old Tommie Lane.

"Lane, oh, yes, I meant to tell you about him. He left our Church, you know, went back on the old faith. That never does pay. He soon left the Church entirely and is almost an infidel now. He lost his decent practice and is known as a scamp lawyer now. All the dirty cases get him. Yes, he's made a mint of money. They live in fine style."

"He left the Church on account of his practice. I've often thought of him when these fine Western fellows began to come in. They didn't mind giving up a bit."

"How about you, Forest? You didn't give up a thing for this mission, did you? Well, I'm almost sorry to take you away. But your work here is done. You've brought the old faith to those to whom it belongs, and you've brought many of them back to the old faith. A mission begun as this one was will never cease to be a missionary church. That's the beauty of our Western missionary work, it's everlasting. As long as immigration keeps up, it will. And you're the same—that is, you'll never stop being a missionary since you've learned to be one. But one look at Saidie and Helen would tell you you can't stay here much longer. You didn't notice what a constant strain it's been on you all, these seven years. We have a place that needs you worse than this, now, and will be easier for them. There's more than one kind of missionary work."

The grand old man knew of what he spoke. It was not long before the family found it necessary to turn eastward. They left with genuine regret, and felt that to leave unfinished work behind is unsatisfactory indeed. But the work went on, telling in the hearts of many strong young Lutherans whom it kept in the mother Church. Earle never forgot the prairie days, and when the time came to choose the scene of his own labors he said again, "The West for me."

By that time pioneer days were over, but he felt with the whole missionary family that they never could have appreciated the old faith if they had not tested its power among men those first seven years.

[THE END.]

The Happy Christmastide

Young and old are now looking forward to the happy Christmas tide, which is so near at hand. It is a blessed time, for it brings the glad message of our Saviour's advent, a message of love and good will. It tells us of our heavenly Father's love and of our Saviour's saving purpose and redeeming work.

But Christmas is, above all others, the children's festival, for it brings the beautiful story of the Christ-child. Let us, therefore, make it a happy time for the orphan children who are the wards of the Church. Our dear Saviour holds a love especially tender for the fatherless and motherless little ones. It is the fine custom of many of our congregations, in the spirit of the Master, to send gifts of canned fruits, vegetables, clothing, etc., to our Church orphanages at Christmas, as well as special presents for the children. Such gifts are always welcome and needed. It is desirable that more of our churches begin this admirable custom, and bring cheer and joy to the orphans and the aged of the Church. Do not forget them in the midst of your Christmas pleasures.—Lutheran Young People.

Gladstone's Message to Young Men

Be sure that every one of you has his place and vocation on this earth, and that it rests with himself to find it. Do not believe those who too lightly say that nothing succeeds like success. Effort, honest, manful, humble effort, succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the first throw of the dice, to blind and stupefy. Get knowledge, all you can. Be thorough in all you do and remember that though ignorance often may be innocent, pretension is always despicable. Quit you like men, be strong and exercise your strength. Work onward, and work upward; and may the blessings of the Most High soothe your cares, clear your vision and crown your labors with reward.

Only a Few

"There are only a few that dare to live;
There are only a few that really give;
To live is more than just one creed;
To give is bestowing what others may need;
To live is the soul's full expression in all;
To give is answering love's fullest call;
To live and to give is to do and to dare,
To answer in fullness the soul everywhere."

Luther League Topics

New Year. January 2, 1910.

Another New Year's Opportunity

Luke 13:6-9.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks: What form of opportunity do the Daily Bible Readings emphasize? Is opportunity a matter of luck? Can we expect opportunities to come a second time?

Truths for our own lives:

I. We should profoundly thank God that another year of opportunity is ours. There is so much to be done to make the old world better, there are so many ways in which our Church and League can be made stronger, there is so much happiness to be given and gotten, so many things that we want to do, that our days pass too rapidly to accomplish all we would. We feel, if we are honest with ourselves, that last year was not used as it should have been. And now God in his goodness has given us a new year in which to do things and be more. We should be profoundly grateful for the opportunity of this, another year.

II. The opportunities of this new year will be along many lines. The workman will find ways in which he can advance himself in his trade and make himself more efficient. The student will have new avenues of learning open up. The business man will have larger opportunities to extend his business. There will come to us many ways in which we can advance in things that make for happiness and success. But the most important of all will be our opportunities to build up our own characters—to help our fellows and to serve our Lord Jesus.

This among other things means service in the Church. For that which now represents Christ in the world, that which enshrines and manifests Him in the world, as your body enshrines and manifests your spirit, is His Church. Col. 1:24: "Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." Service for the Church of Christ is truly service for Christ. And what great opportunities open here for every Leaguer this New Year! To attend, support and extend our Church.

III. The ability to make the best use of the great opportunities of this year will depend, in large measure, on what we do with the lesser ones. There are so many people who are waiting for some great opening for their talents, thinking that little duties and calls to ordinary service are not worth responding to. They await the big thing, idle until it comes. It is a commonplace but a mighty truth all the same, that the faithful doing of the less fits for the greater. The Dresser of the Vineyard in the parable knew that, to gather fruit from the fig tree, he had to do the common work of digging at the roots. This is the great law of efficient service. The Leaguer who does the little things well this new year will be ready to take up the great things when they come.

IV. Much depends upon the spirit in which we enter the new year. A study of Bible characters who did things reveals to us many lessons of the spirit in which undertakings are to be begun. Prayer for God's guidance and help is emphasized. Determination to do our best plays an important part—a mighty purpose is the very backbone of character and achievement. Faith in God makes us strong and brave. Consecration was the secret of St. Paul's efficient service. And little is accomplished for God's cause or for humanity without it.

Men sometimes laugh at resolutions. But the new year is a call to every Leaguer to seize this time as an era in his life for summoning resolve toward better, more faithful service and holier living.

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1st Sunday after Epiphany. January 9, 1910.

Muhlenberg, a Model African Mission

Acts 8:26-39.

Topic reviewed by Rev. L. B. Wolf, D. D.

Almost fifty years have passed since Morris Officer left the city of Baltimore for the Africa field. He was accompanied by Brother Heighard. It is very significant that Reverend Officer was to continue in Africa no longer than was necessary to the proper superintendence of the Mission. Since that the Mission has had a continuation of noble consecrated men and women. The most distinguished worker and the one

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 29 by Luther League Review, Box 876, New York, N. Y.

who continued longest at his post, was the Rev. Dr. David A. Day. He certainly was in the language of another, one of God's chosen vessels. "With an unfaltering purpose that counts all else secondary and comparatively unimportant, he unconsciously enrolled himself as one of the world's heroes." He was first of all a Missionary. With Paul he could say "this one thing I do." Other offers were presented to him, but he turned them all aside. Endowed by nature with a magnificent body capable of great endurance, with a mind of no ordinary character, and with a heart simple and tender as a child's, he brought to his services great strength. His spirit of self-sacrifice was indeed heroic. The whole church owes him a tribute of gratitude. His plans for the Mission at Muhlenberg, the result of his experience on the West Coast, are practically the plans that are now being followed. His knowledge of the native character was deep, but he knew him only to sympathize and to love him. With him color meant nothing.

His work continues. It is refreshing to hear what encouraging things can be said of a work which has been so trying and so often apparently discouraging. Recently listening to an address in Philadelphia by Dr. Lyon, the American Consul to Liberia, one could not but be struck with the high regard and the deep appreciation that all Liberians have for our Mission at Muhlenberg. Dr. Lyon knows our missionaries well. He is a close friend of them. He knows the plan on which our Mission is carried on and as he said, he approves of the plan. He urges teaching and industrial work. These meet the needs of the land.

The Mission's present superintendent is the Rev. Will M. Beck. He has spent many years in the field, having been commissioned by the board on May 13, 1896. His life in Africa has been marked by as signal a devotion and consecration as that of the sainted Dr. Day. We cannot speak at length of the other missionaries who have helped in this most trying field, but at once the names of Kistler, Collins, Hubler, Pohlman, Simon, Goll, Miller, Klein, etc., arise to our minds. The work at present is vigorously pushed by Supt. Beck, Messrs, Straw, Pedersen, Brosius and Neibel, Mrs. Neibel, and Misses Goodman and Hesse.

The success of the endeavor has never been so marked. During the days of Dr. Day a considerable number were added to the Church. He personally said that he knew more than a thousand men in the different Liberian Churches who owed their conversion to Christianity to our Muhlenberg Mission.

The development of the interior work is the present plan of enlargement. This is under the control of Brother Pedersen. Our schools are planted at sub-stations and are under the superintendence of the missionaries in general and are taught by native workers.

Since the start of the Mission the industrial feature has been emphasized. A large coffee farm has been planted. Much of the food for the schools for boys and girls is raised on the farm. Every year a considerable amount of coffee is sent to America. The forward movement in Africa must entail an enlarged staff of workers. The condition of the country makes all progress extremely slow, but the missionaries are confident that there is a future awaiting us full of prosperity and success.

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2d Sunday after Epiphany. January 16, 1910.

Lutheran Missions for Afro-Americans

Acts 10:9-20.

Missionary topic review collated by Topics Secretary.

The Evangelical Lutheran Church of America has been slow in taking up missionary work among the colored population. In the days "before the war" many of our Southern churches had balcony seats reserved for the slaves and counted slaves among their most faithful members. Leading men in our Northern churches used to say that it was utterly impossible to train the emotional negro in accordance with Lutheran custom, to indoctrinate him in Luther's Small Catechism; that he could never appreciate the Lutheran type and cultus.

The Missouri Synod has taken hold of the problem more vigorously than any other portion of our Church and has proved, by her success, the fallacy of the theory of the divines of a former generation referred to above. May their example stir up all the other Synods to the great importance of doing this missionary work at our very doors.

The Joint Synod of Ohio.—Christ's great commission (Matt. 28:19) was given to all Jesus' followers and is applicable to our own dear Lutheran Church, which is so clear in doctrine and rich in history. "Every creature" means the whole human race. "Lift up your

eyes and look on the fields"; behold what a vast negro population in the United States, especially in the South. Their souls must be looked after or they must perish. Many thousands are yet in darkness. True there are many sowing and reaping among this vast negro population. In Baltimore alone, there are some ninety thousand, with about half enrolled in the different churches, leaving many thousands in darkness and without Christ. There is still much room for the teaching and preaching of the pure Word of God. How shall they understand unless some one guide them? Acts. 8:21-25.

For years, our Synod has engaged in mission work among the colored people here in Baltimore and other points, though seemingly very little has been done if we look at it from a numerical standpoint. But we must not forget that the saving of one soul is precious in the sight of God. We must not look at the expenditure of the dollar but the saving of souls. Efforts are being made to do more and better work on a larger scale. For several years our Mission Board has been casting about throughout the Church for a competent leader for the negro work. Long since has the Church concluded that in order to do the work in the right way, we should have *negro preachers* for *negro people, negro teachers* for *negro children.* So the crying needs in the negro mission field are MONEY and CONSECRATED MEN Our Mission in Baltimore is carried on under the direction of a Negro Mission Board, said Board being elected by the Joint Synod. This board holds monthly meetings in which the work is discussed and planned for.

The value of our Church property is $3,500. Sunday School enrollment is 100. There are 44 adult members with a total of 90 souls. The pastor also carries on mission work in a field ten miles out of the city. Our hope is that soon we may have missionaries in many other sections of the country.

The General Synod.—It was Gettysburg Theological Seminary which trained that eminent preacher and scholar, Bishop Daniel A. Payne, who accomplished vast results in the African Methodist Episcopal denomination. After his graduation he was advised to go to the Methodists, because the Lutheran Church had no work for him! It would be a surprise to many to know of the many preachers of various denominations who have been instructed by Lutheran pastors and Lutheran schools, thus fitting them for leadership among their people of other faiths.

The writer, a member of the Maryland Synod, is the only worker among the Afro-Americans credited to the General Synod. He is pastor of the "Evangelical Lutheran Church of Our Redeemer," of Washington, D. C., which congregation will celebrate its twenty-fifth anniversary August 9, 1910. We reported in 1909, communicant members, 51; confirmed members, 61, and a total of 92 baptized members. The value of our property is $9,000. Its membership is small, but its missionary operations are many and far reaching. Its pastor has served as chaplain of the Freedmen's Hospital for ten years, as chaplain of the Colored Orphan's Home for twenty years, is vice-president of the Anti-Tuberculosis Society of the District, besides being active in other labors for all creeds and those of no creed.

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Septuagesima. January 23, 1910.

The Beginnings and Patriarchal Days

John 1:1-5; Gen. 12:1-9.

Topic reviewed by Rev. Paul W. Koller.

Questions for brief papers or short talks: What great fact does the Bible story of Creation take for granted? What is meant by the "Inspiration" of the Bible? What is God's great purpose for the sinner? In what were the patriarchs worthy of imitation?

Truths for our own lives: 1. We in this lesson are to open the Bible—that wonderful book. It is a great occasion. This Book has been the guide of countless generations of God-fearing men and women. It has brought light to those who sat in darkness, comfort to the sorrowing, strength to the faint-hearted and discouraged, and hope to the dying. Its truths have confounded the wise and yet been understood by the simple-hearted. It is the Book of Books—the Word of Life. Our opening it for study this year is a critical hour in the lives of many of us—full of possibilities beyond present imagining. It calls for prayer for guidance, for an open heart, a receptive mind, a reverent spirit.

II. The Bible is not a text-book of science. Men have wasted precious hours in putting emphasis on the physical details of the Bible story of Creation. The subject of creation, of the beginnings of man upon earth, was not approached from that side at all. The story of creation sets forth God as the fountain head of life, man's spiritual history and his

connection with God. Here is laid a firm foundation for the history of God's relation to man and man's relation to God. The purpose is not to impart scientific knowledge. We must not miss the two great truths taught in the Bible account of Creation: (1) *That there has been a creation;* that things now existing did not grow of themselves, but that they were created. That a supreme and presiding intelligence, following a great design, called them into being. The greatest scientific minds affirm this. John Stewart Mills says: "It must be allowed that in the present state of our knowledge the adaptations of nature afford a large balance of probability in favor of creation by intelligence." That intelligence is God —our Heavenly Father. Gen. 1:1. "In the beginning God created the heaven and the earth." John 1:3. "All things were made by Him: and without Him was not anything made that was made." (2) *That man was the chief work of God, for whose sake all else was brought into being.* This lofty conception, viewed in the light of what we are, makes us feel very small and humble, for we are far from worthy of God's best thought, and yet we are in God's image, and man alone is capable of entering into God's great plans. What a call to higher living on our part this truth should be.

III. The beginning of sin was a sad time for humanity. It has brought to us sorrow, shame and death. As often as we read the story of the fall we come face to face with the fact that man's sin was disobedience of God. God gave to our first parents the opportunity to grow in strength of character—to obey Him promised blessed results. That sin of disobedience has marked the history of man and today is bringing its fruitage of unhappiness and death. "That which we ought we do not." Our only refuge is in the strength of the promised Redeemer. Through Him we are made strong to obey.

IV. A mark of these patriarchs was not the perfection of their lives, but that they had a true conception of spiritual values. This is particularly emphasized in Jacob. That which made it possible for Jacob, the mean supplanter, the tricky one, to become Israel, a prince with God, was that he saw the value of spiritual things.

The mind of Esau was on earthly things entirely. Jacob, while faulty, saw the value of the things of God. Luke 12:15. "A man's life consisteth not in the abundance of the things which he possesseth." Christ, in these words, reminds us that we all need to get a true conception of real values in life. We are constantly "exchanging gold for brass." Our minds are fixed on material things. Let us realize the value of high and holy things, of spiritual treasures, of the things that are of God.

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Sexagesima Sunday. January 30, 1909.

Reformation Dawn: Intellectual Factors

Acts 17:22-34.

Topic reviewed by Rev. F. C. Longaker.

A superficial view of the Reformation is likely to attribute its success to Luther's courage and his devotion to the cause. That he had the heart of a lion, and that he was ready to die for his convictions, even his Roman Catholic calumniators freely admit. But others before Luther had been courageous. Huss and Jerome of Prague had convictions strong enough to drive them to the stake, and stronger proof of devotion to the truth no man can show than to lay down his life in testimony thereto. Why, then, did Luther succeed where others failed? Something, no doubt, was due to his great personal qualities; more to his clear apprehension of the truth. Political circumstances also were favorable, the threatened invasion of the Turk giving the Emperor something more serious to think about than heretics.

But the main reason for the success of the Reformation under Luther is to be discovered in the fulness of time which had come in the revival of learning. One might say that before this great intellectual revival the thought of Europe resembled a field of dry bones. The minds of the schoolmen were occupied with silly questions of philosophy and casuistry. "If angels occupy space, how many can dance on the point of a needle?" "If one eats a too ancient egg on a Friday, ought he to confess to having eaten meat?" These are a fair sample of the questions with which the greatest minds of Europe were busied before the days of Agricola and Reuchlin. But after the fall of Constantinople (1443) and its occupation by the Turks, hosts of Greek scholars fled to Italy, producing a revival of interest in the ancient classics. So far, however, as Italy itself is concerned the renaissance never proceeded beyond this point, except in the solitary case of Lorenzo Vallo.

For this two reasons may be assigned. First, the Italian character and the nation's close relation to the papacy. In Italy religion has rarely been ethical; moral distinctions are acknowledged, but with a cynical smile. Besides, Italians have lived too long within close range of the Vatican; they have been too familiar with the character of their Popes and Cardinals. A race as shallow in moral consciousness as the Italian was drawn rather to infidelity than to Christianity by the new learning. The other reason for the status of the renaissance in Italy is to be found in the fact that it required about a century to learn the first lessons of classic antiquity, leaving no time to apply them or to find out whether they had any application. It was the second century of the new learning that became creative, and that was upon German soil.

And in Germany the religious conditions were different; the people were endowed with a deep moral consciousness, and the cry for reform had been long and earnest. Reuchlin and Erasmus, "the two eyes of Germany," applied themselves to the ancient languages with a theological purpose. It is due to the efforts of these two that the silly scholasticism perished. Their studies were contributed to the cause of truth and the Church. The people were awakened to independent thought and activity, offering to Luther a field ready plowed and harrowed for the seed of the Word as it was scattered by the Reformation. Or, to revert to the figure used above, life was being breathed into the dry bones of European thought. First, interest was revived in the ancient Greek writers; but it was in ancient Greek that the early Christian literature had been written, including the New Testament. When, therefore, the Germans, who were crying for reform, were enabled to read the Greek classics, it was but a short step for them to the writings of the Fathers and to the epistles and gospels of the New Testament. Thus this intellectual revival contributed mightily to the revival of religion. It was to intelligence what oxygen is to the air; it supported the fire of the Reformation; and this fire, once lighted by Luther's torch, no longer burned fitfully and feebly, but with steady and consuming flame.

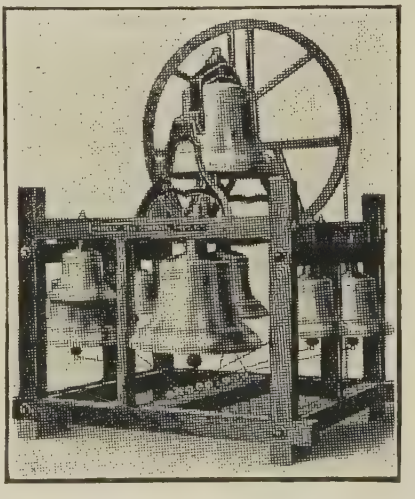
Daily Bible Readings.

Monday, December 27—II Timothy 4:1-8.
Tuesday, December 28—Luke 15:11-24.
Wednesday, December 29—Philippians 3:7-15.
Thursday, December 30—Proverbs 3:13-26.
Friday, December 31—Matthew 24:42-51.
New Year's Day, January 1.—Psalm 96:1-13.
Sunday, January 2—Luke 13:6-9.
Monday, January 3—Isaiah 53:1-12.
Tuesday, January 4—Psalm 68:26-35.
Wednesday, January 5—Psalm 119:9-18.
Epiphany Day, January 6—Matthew 2:1-12.
Friday, January 7—Luke 24:18-27.
Saturday, January 8—Matthew 28:16-20.
Sunday, January 9—Acts 8:26-39.
Monday, January 10—Acts 8:4-25.
Tuesday, January 11—Acts 11:1-18.
Wednesday, January 12—Rom. 2:1-11.
Thursday, January 13—Rom. 10:1-13.
Friday, January 14—Col. 3:1-11.
Saturday, January 15—Jas. 2:1-9.
Sunday, January 16—Acts 10:9-20.
Monday, January 17—Gen. 1:1-3.
Tuesday, January 18—Gen. 3:1-15.
Wednesday, January 19—Gen. 8:1-22.
Thursday, January 20—Gen. 12:1-9.
Friday, January 21—Gen. 32:9-30.
Saturday, January 22—Gen. 37:12-36.
Sunday, January 23—John 1:1-5; Gen. 12:1-9.

To Install New Chimes

What is said will be the finest and most costly set of chimes in any Lutheran church in the world is to be installed in St. Peter's German Lutheran Church, on Bedford avenue, Brooklyn, the Rev. John J. Heischmann, pastor, by Mrs. Doris Mollenhauer, in memory of her husband, the late John Mollenhauer.

These chimes, now being made by the Meneely Bell Company, of Troy, will contain



ten bells, ranging in weight from 3,000 to 300 pounds, and the ringing mechanism will be so closely adjusted that a single performer can bring the full tones from the huge bells by slight pressure on the keyboard handles. The chimes are to be in place by Palm Sunday, at which time there will also be dedicated the large new pipe organ that Mrs. Emma J. Seibert is having erected in memory of her husband, the late Henry Seibert.

Luther League Review

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Editorial

Christmas should bring Christ nearer to us. "Unto you is born this day a Saviour." The repetition of these words should have a meaning for us that makes Christ nearer to us. And their recital year after year as the Christmas season returns should find the meaning nearer perfection. How much more lifelike Christ as our Saviour should be this year than he was to us last year. The face of Christ, like the picture of a friend, should be more vivid and clear the nearer we approach to Him, and Christmas, with its sweet, wonderful love message, should print Christ, the Saviour born to us this day, upon our hearts. Christmas should give us a consciousness of that inestimable gift of infinite love such as is not associated with any other day of the year.

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Christmas calls attention to a few things connected with Christ. It tells first of all of God's unfathomable love. It stands out as the day upon which, by the gift of a Saviour, God revealed his disposition of love to man, the sinner. It tells of the Saviour's condescension. Willingly He took upon Himself our nature and became obedient unto death. But what we specially desire to emphasize as a Christmas thought is the marvelous influence of Jesus Christ in the world. Human explanation of this absolutely fails. It is not a waning influence. His power and sway over human hearts is growing steadily and surely year after year. Little did men think the Babe of Bethlehem would, in the passing of twenty centuries, become the mightiest personality the world ever knew, and that his influence should be the transforming power in the world, making for righteousness and truth and life.

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What does Christmas mean to us? A Saviour born, who is Christ the Lord, who by His coming brings peace on earth, good will to men, and the blessedness of love and salvation, a life of happiness and of hope. Having this faith, how can we bring Christmas to others? Many of us are spending our money and our efforts in providing gifts for our own families, without regard to those who have no source of gifts, and who do not know what a blessing Christmas can be.

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What would we be without Christmas? No Christ-Child, no songs of praise, no way of salvation, no hope for the future. Look at the heathen and see the picture of the Christmasless home.

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Looking at these two pictures, what is our duty? The calls are many, often oppressive, but we must love our neighbor as ourselves, and our hearts must warm to those who are sitting in discomforts as well as living in sin. Do we love the Christ-Child whose birthday we celebrate? Then let us show by the overflowing heart, through the face and the voice and the hands, that we truly have the blessing which comes through Him.

Methods

Recently we watched the maneuvers of a large body of United States troops. There were five thousand soldiers assembled in this camp. All arms of the service were represented. There were infantry, cavalry and artillery. There was the hospital corps, the wagon train and the pack train. Each had its part and particular work to perform. The evolutions of the troops were intensely interesting. As we watched the dexterous and artful exercise of infantry and cavalry and artillery we observed that in it all there was a decided method, and a method that had for its purpose success in war.

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One of the weaknesses in much of our Luther League work lies right here. It is in lack of method, deficiency of method that has for its purpose the producing of results. It is often a fatal want in League work, for the busy, active man or woman who is accomplishing things in his store, or shop, the office or farm, wants to see results of his efforts in his Church. True it is that there is a difference between work in the material world and in the religious world. We admit and we recognize this difference. Nevertheless this does not excuse an absence of method with definiteness of aim in our League work.

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Method is important. The principles which constitute a movement, the quality of the actions employed and the methods of doing the work in an organization should be considered. System is important in secular work. It is equally so in the work of the Church, and so of the League. Method is not everything. It has its place. But it is worth while, even in recognizing its insufficiency in all things, to have a plan and to put it into execution.

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Only the best methods should be employed. But then method may become nothing more than mere routine. This is bad. "Method is not a machine way of doing everything, but an intelligent adaptation to the needs of the case." Thus a successful merchant, if he cannot do business with you in one way, will try to do business with you in some other way. His success lies in the fact that he has adaptation to needs. So in League work. When you begin to depend merely on the plan for results, you have the wrong method. But while you desire the best methods, you are not to despise and reject the method which may give your League skill in doing its work. For that may be the best method for your League.

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Into every method for successful League work we believe three essentials must go as a necessary equipment. These are spirituality, personal effort and perseverance. Given these, and most Christian duties can be performed. These are the salient points. With these there may be a variety of methods. The evolutions of infantry, of cavalry and of artillery all differ, yet all aim at one result—victory. It was thus the experienced Christian, the great Apostle Paul, advised the youthful Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed." The tactful adoption of method is one of the tasks of the good workman. The good workman not only performs his tasks, but does so in a workmanlike manner. Likewise methods must be adapted to circumstances, and they must be employed so the work may reflect credit upon the cause as well as accomplish what was desired.

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This is the season when our pastors are busy with their catechetical classes. In our Church this is regarded as one of the most important of the many pastoral duties. Experience has proven beyond peradventure that it is of inestimable value. Luther valued it highly. The long line of consecrated pastors in the Lutheran Church in every land have prized it. The Lutheran Church in America is no exception to this rule. To the thorough indoctrinating of the children of the Church by faithful and conscientious pastors the Lutheran Church owes no small factor of

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its growth and strength. Some of the most conspicuous examples of stalwart Christians in our Church can trace their beginnings in Christian activity to the catechetical class. The instruction there is molding and shaping the lives and destinies of hundreds who will be the Christian leaders of the next generation in our Church.

—

Enthusiasm for Christ must not be a thin varnish to cover our selfishness. Low motives in seeking Jesus are far from desirable. To seek the Saviour for what He is and to learn of Him because of His Word is the noblest quest of man. But to seek Him for mere temporal advantage—the loaves and the fishes—is the sure way to fail of finding Him. He did not come to establish a splendid monarchy. Jesus' mission was to save and to satisfy the soul. His mission was not one to give power and bread to the Jews. It was to call the lost souls to repentance and to provide the way of salvation. This was Christ's mission? Does this not apply to Church membership? Is it not placing Church membership on a low level to make it stand for mere temporal advantages. Membership in a Church ought to mean more than a fellowship merely for the charity it dispenses, or the worldly advantage it may incidentally bestow upon one who is a member in any particular Church.

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For a number of years Dr. C. Armand Miller has prepared the devotional and biblical topics for the columns of THE LUTHER LEAGUE REVIEW. This he has done as a work of labor and love on behalf of the young people of the Church.

Increased duties in connection with his large parish in Charleston and the distance from the publication office have led Dr. Miller to request that he be relieved of this arduous duty.

It is with regret we make this announcement. In this connection it affords us pleasure to announce that the duties laid down by Dr. C. Armand Miller will be assumed by Rev. Paul W. Koller, of Hudson, N. Y. Mr. Koller will prepare the devotional and biblical topics for the columns of THE REVIEW and the high standard of excellence in the Topics will continue to be maintained. Mr. Koller is one of the active men in the Luther League in New York State. We esteem it a pleasure to introduce him through the columns of THE REVIEW to the readers of THE REVIEW and the students of the Topics.

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Our Churches and Institutions

In Some of Our Large Cities

New York.

—The trustees of Holy Trinity Church, the Rev. C. J. Smith, pastor, have appointed a committee of twelve, representing trustees, council and congregation, to devise ways and means, perfect and execute plans, and appoint all subcommittees for the successful completion of the proposed movement to reduce materially the debt resting on the church property.

—Dr. J. B. Remensnyder, pastor of St. James' Church, is soon to issue a new book, whose title is to be "The Post-Apostolic Age and Current Religious Problems."

—On Sunday evening, December 5, General Secretary Rev. Kuhns addressed the young people of St. James' Church on "Missions to the People of the Orient."

—Concordia Collegiate Institute dedicated in November buildings near New York City, which, with the land they occupy, cost about $300,000. This institute is a classical school of the synodical conference, with a history of more than a hundred years, beginning at Broome and Elizabeth streets, where it began as St. Matthew's Academy.

—John Stewart Kennedy, who recently died in this city, left by his will about $10,000,000 to the Presbyterian Church, to advance the work carried on by its various boards and institutions. The Board of Home Missions, the Board of Church Extension, the Board of Foreign Missions, and the Presbyterian Hospital each received $2,250,000.

—The oldest church chimes in this city, in Trinity Church, Broadway and Wall street, were recently refitted with a new ringing device, so carefully adjusted that slight downward pulls on the handles will produce the full tones of the bells, the largest of which weighs 3,000 pounds. The Meneely Bell Foundry, of Troy, did the work.

Philadelphia.

—The beautiful and commodious new structure of Bethel Lutheran Church was consecrated with approprite service on Sunday morning, October 24. The dedicatory sermon was preached by Rev. H. H. Weber, D. D., general secretary of the Board of Church Extension. Pledges to the building fund to the amount of about $4,400 were secured. The service of dedication was conducted by the pastor, Rev. L. B. Hafer.

—The new structure of the Church of the Redeemer, Falls of the Schuylkill, Rev. Henry F. Hehl, pastor, was consecrated on Sunday, October 24, Rev. G. A. Kercher, of Norristown, preaching the sermon.

—The late George R. Neffin, disposing of his estate, valued at $120,000, willed $1,000 to the Philadelphia Theological Seminary, $1,000 to Muhlenberg College, $2,000 to the endowment fund of St. John's English Lutheran Church, $500 to the Germantown Home for Aged. Under certain possible conditions $30,000 is to go to the seminary, $20,000 to Muhlenberg College, $5,000 to the Orphans Home, and $5,000 to St. John's Church.

—E. Augustus Miller, Esq., has been honored with the presidency of the Philadelphia Lutheran Social Union. William C. Stoever, Esq., was elected a vice president.

Chicago.

—Unity Lutheran Church, of this city, Rev. D. A. Davy, pastor, has canceled the mortgage of $7,500 on its church property, worth about $16,000. This church now enrolls 175 members.

—Rev. M. C. Ranseen, D. D., last month celebrated his thirtieth anniversary as pastor of Gethsemane Church. Dr. Ranseen is a former president of the General Council.

—The Chicago Lutheran Theological Seminary has at last located the site for its future home, at Maywood. Messrs. E. A. Cummings and H. G. Foreman have offered to erect one of the dormitories at a cost of $15,000. It is the hope of the board that other buildings to complete the entire plant may be erected as memorials, by individuals and congregations. In this event the greater part of the sum realized from the sale of the old site can be turned into the endowment fund and the most perplexing problem of the seminary solved. In addition to many valuable concessions in the way of public utilities, the citizens of Maywood have pledged $5,000 for landscape gardening, grading, sewers, walks, etc., in laying out and ornamenting the seminary grounds.

Baltimore.

—The sixty-seventh anniversary of the Second Lutheran Sunday School, Rev. G. W. Miller, D. D., pastor, was observed on Sunday, October 24. The reports of the superintendent, Mr. S. W. Harman, and the treasurer, showed an enrollment of 611 and contributions amounting to $1,095.83.

Pittsburgh.

—Grace Church, North Side, has installed Rev. Wilmer A. Hartman as its pastor. This church has become one of the strong Lutheran organizations of this city.

Richmond.

—Ground was broken in this city, on October

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18, for the new building of the First Lutheran Church.

Utica.

—The installation of Rev. A. H. Sperling, pastor of St. Matthew's Church, took place October 24, under the auspices of Rev. W. T. Grommisch, Syracuse, president of the German Conference of the Synod of New York.

Miscellaneous.

—Mr. Henry S. Boner died on November 17, 1909. For thirty-two years Mr. Boner had been the efficient superintendent of the General Synod Publication House, and was one of the most widely known Lutheran laymen. He attended every meeting of the General Synod during his term of service in the Publication House.

—According to the will of the late George R. Neff, of Philadelphia, Pa., the Mt. Airy Theological Seminary will receive $1,000, Muhlenberg College $1,000, and $5,000 is left in trust to the endowment fund of St. John's Church, Rev. E. E. Sibole, D. D., pastor. Also the Home for the Aged is to receive $5,000.

—The thirty-fifth anniversary of St. Olaf College, at Northfield, Minn., was observed on November 6 to 8.

—Rev. John Nicum, D. D., died on November 8. Dr. Nicum had been pastor of St. John's German Lutheran Church, Rochester, for twenty-two years.

—At a big mission meeting held by the Norwegians in Land's Church, So. Dak., Rev. S. J. Nummedal, pastor, the offering amounted to $3,500.

—The faculty and students of Upsala College, Swedish, at Kenilworth, N. J., are working earnestly for a new $10,000 gymnasium.

—Hans Mathisen, a member of Linden Norwegian Congregation, Iowa, has donated $1,000 to the Orphans' Home at Beloit, Ia.; $500 to the Orphans' Home and $500 to the Old People's Home, Wittenberg, Wis.

—The Theological Seminary of the United Synod, South, has received a handsome gift of $5,000 for its permanent endowment fund from Mrs. K. E. Drafts, of Eastover, S. C.

—Rev. Charles L. Fry, D. D., formerly literary secretary of the Luther League of America, has resigned as Eastern representative of the General Council Church Extension Society, in order to give his entire time to his pastorate in Catasauqua, Pa.

—The Lutheran church at Georgetown, D. C., Rev. Luther Hess Waring, Ph. D., pastor, celebrated its one hundred and fortieth anniversary on October 31. The church is sixty-four years older than any other Lutheran church in the district.

—The cornerstone of a new $25,000 Swedish Lutheran church at Spokane, Wash., was laid by Rev. B. Westerlund, on October 24.

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—St. Mark's Church, Charlotte, N. C., Rev. Robert L. Patterson, pastor, recently held a threefold anniversary celebration—the fiftieth of the organization of the congregation, the twenty-fourth of the laying of the cornerstone of the present church, and the three hundred and ninety-second of the Reformation. All the living ex-pastors were present. Fine musical features marked the program. St. Mark's has had an inspiring history and looks forward to a promising future. Her membership is now 260, and all the organizations are active. The Luther Brotherhood has been having, as a feature of its monthly meetings, a series of debates on biblical and historical topics. The Young People's Guild held its annual thank offering service the Sunday evening after Thanksgiving. This organization holds monthly meetings of a missionary character.

—Any Lutheran coming into Kansas City and not having relatives or friends living here, can find temporary lodging at the parsonage of the Children's Memorial Lutheran Church, Rev. George Beiswanger, pastor, 524 Quincy avenue, Kansas City, Mo. Any Lutheran passing through Kansas City and desiring to stop over night or for a day or so, can also find lodgment. This effort is working toward the hospice idea, with the primary purpose of protection to young people coming into or passing through the gateway of the Southwest. Clip this for future reference.

—By the will of the late Daniel Rider, of Baltimore, Md., the Loysville Orphans' Home will receive $500.

—Two Mohammedan priests were baptized in the Evangelical State Church at Potsdam, Germany. They are brothers and come from high station.

—In Penns Station, Pa., the only Protestant pastor resident in the place is the Lutheran pastor, the Rev. G. W. Spiggle. With one exception every store in the place is run by a Lutheran, and the congregation being well organized and aggressive, is looked upon as the church of the place.

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SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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Cor. Sec., REV. J. A. ZUNDEL, 319 8th St., Fargo, N. D.

NATIONAL LEAGUE CONVENTION.

—The next convention of the Luther League of America will be held in Pittsburgh, Pa., October 25, 26 and 27, 1910.

NEW YORK

New York City District.

—The annual public Luther Day celebration, under the auspices of the Luther League of New York City, was held in Holy Trinity Church, Rev. C. J. Smith, pastor, on Wednesday evening, November 10. The address was by Rev. F. V. Christ, assistant pastor of the Church of the Atonement, on the subject,

"Luther's Loyalty to the State." The address was a forceful presentation of the Christian's duty to civil government, pointing to the example of the illustrious founder of Protestantism, whose loyalty to the princes and obedience to their decrees were such a prominent feature of his public career.

—At the regular delegates' meeting of the League, at St. Paul's Church, on the 26th of November, after the routine business had been transacted, General Secretary Kuhns addressed the delegates on "Lutheran Missions and the Luther League Around the World." This address proved intensely interesting to the Leaguers, stirring their fervor in the mission cause, and broadening their view of the League work.

Brooklyn District.

—The Brooklyn District Luther League celebrated the anniversary of Luther's birth by a special service, in the evening of Tuesday, November 9, in Christ Church, Rev. H. C. Knabenschuh, pastor. The speakers were Rev. W. H. Miller, D. D., of Greensburg, Pa., whose subject was, "Why I Am a Lutheran," and Rev. Edward Everett Hoshour, of Brooklyn, who addressed the meeting on "Melanchthon, the Companion of Luther in the Work of the Reformation." These addresses were strong, effective presentations of their respective subjects, and aroused much interest. General Secretary, Rev. L. M. Kuhns, made a brief address. President Carl F. W. Fritschler presided. Special music was furnished by the choir of Christ Church.

—On Wednesday evening, November 15, 1909, the Luther League of Brooklyn held its regular business meeting in the Church of the Holy Trinity. Owing to a misunderstanding as to the meeting night, the attendance was very poor, but those who were present listened to a very interesting address rendered by H. Brueckner, Seamanpastor of the Seaman's Home at Hoboken. In this address the pastor told in detail how the Lutherans were endeavoring to look after the sailors on incoming vessels. The convention committee reported that they were progressing with plans for the State convention which is to be held in Greater New York in May, 1910. At the meeting in January will be held the election of officers for the year of 1910. The Brooklyn Central anticipates holding a banquet in Christ Church during February to which all Luther Leaguers and their friends are invited.

—On Wednesday, October 20, the Luther League of St. Stephen's Church held its second annual entertainment at the Cortelyou Club. The members of the League reproduced Anthony Wills' play entitled "Oak Farm." The affair proved to be a grand success both socially and financially. There were about 600 persons present, among whom were many representatives of the local Leagues connected with the Brooklyn Central. The profits from the entertainment amounted to $105, fifty of which was given to the Church and the balance deposited in the sinking fund which is being raised by the League toward a new church. The officers of the League are: W. B. Schroeter, president; T. H. Palmer, vice-president; E. Faunce, corresponding secretary; Miss A. Palmer, recording secretary; W. Zellmer, financial secretary. Those who took part in the play were T. H. Palmer, J. W. Zellmer, E. Faunce, W. Peterson, L. Peper, W. B. Schroeter, Misses A. E. Palmer, A. Cordes, H. Cordes and M. Zellmer.

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Mohawk Valley District.

—The Luther League of Gilead Lutheran Church, Centre Brunswick, have recently elected the following officers: President, Mrs. J. H. Weaver; vice-president, Miss Olive C. St. John; recording secretary, Miss Edna E. Hayner; corresponding secretary, Miss Mary F. St. John; treasurer, Martin G. Semback; historian, Mrs. I. W. Abbott; pianists, Miss Mary B. Brust, Miss Elsie B. Collins.

CONNECTICUT

—The Luther League of this State observed Luther Day by an appropriate service attended by good representations from the Leagues of the State. The meeting was held in the German Lutheran Church, Rockville, Rev. Hartwig, pastor, in the evening of November 10. Mr. Frank W. Goetze, president of the State League, presided. Rev. C. E. Blethen and Rev. A. W. Rohrig conducted the devotional service. The address was by General Secretary, Rev. L. M. Kuhns. Special music was furnished by the choir. At the conclusion of the service a supper was served in the church parlors and social converse was the order of the hour.

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Pittsburgh District.

—The fall convention of the Pittsburgh District Luther League was held in Tarentum, November 9. During the early part of the day business was transacted, five new Leagues admitted and elections held. The officers of the preceding year, with one exception were re-elected. Mrs. S. N. Carpenter having removed from the district, much to the regret of the League, her vacated office of recording secretary was filled by Mr. Gehring, of Charleroi. Plans for the 1910 National Convention were discussed. They give promise of a most hearty welcome to the Leaguers of America. At the afternoon session Rev. William S. Dysinger ably presented "The Value of the Lay Worker in the Lutheran Church." More and more our laymen are awakening to a realization of their religious responsibilities. Dr. Heyl, of Evans City, spoke on "What the Luther League Is." In the evening a crowded house listened to Rev. Herbert Martens' strong denunciation of "Mormonism." As exposed by Rev. Martens the seemingly orthodox faith of the Mormons is the greatest of absurd deceptions. The large attendance and the fine entertainment afforded by the League of Tarentum will long be remembered.

—Four new organizations were received: Trinity Luther League of McKeesport, Grace Luther League of Monongahela, First English Luther League of Leechburg, and First Luther League of Vandergrift. The total number of organizations in the District League is 66, having a total membership of about 3,000. A number of local rallies have been held in various churches and others are being planned. The extension committee has been rendering valuable and self-sacrificing efforts in its line of work. The treasurer shows commendable diligence and perseverance in collecting dues and keeping correct accounts. Following are officers for the new year: President, Mr. Charles W. Fuhr; recording secretary, Mr. Harry J. Gehring; statistical secretary, Miss Anna Kempf; treasurer, Mr. C. W. Herman Hess.

—A Junior Luther League has been organized in St. Peter's German Lutheran Church. The meetings are held every Sunday after-

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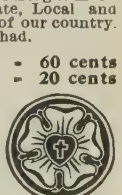

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noon. The regular order of service for Luther Leagues is used, conducted entirely by the members. They study the Junior Topics. The League has a membership of fifty and bids fair to be one of the most active organizations in the church. Following officers were elected at the organization meeting on Reformation Sunday: Rudolph Schultz, president; August Baur, vice-president; Anna Woolf, secretary; Frederick Buehler, treasurer; Wilbert King, pianist.

York District.

—A Luther League was organized in September in Trinity Church, Wrightsville, Rev. G. W. Millar, pastor. The officers are: President, Caleb Denning; vice president, Dr. B. F. Aumiller; recording secretary, Stephen Abel; corresponding secretary, Miss Emma Weidner; treasurer, William Baldwin. The regular meeting is held on Sunday evening at six o'clock. The membership is 76.

WEST VIRGINIA

Ohio Valley District.

—The Ohio Valley District Luther League held a very successful fall convention, Novem ber 1 and 2, in Trinity Church, Bridgeport, Ohio. Inspiring evening meetings marked both the opening and the close of the convention. The first of these, the service of Monday night, was in charge of the Rev. A. L. Benze, pastor of Zion Church, Wheeling W. Va. A fine address on "Foreign Missions," with particular reference to Lutheran missions in India, China and Japan, was delivered by the Rev. L. M. Kuhns, general secretary of the Luther League of America. "The East," said Mr. Kuhns, "is awaking from its long ages of lethargy. China has entered upon a campaign of modernism and Confucianism is being abandoned. The progress of Christian missions, with Western commerce and colonization attending thereupon, has effected this awakening. At Tien, Germany is establishing a colony and the Lutheran Church is there. In India, where Ziengenbalg and Pluetschau landed as the first Protestant missionaries, a memorial was erected by the Evangelical Lutheran Leipzig Mission in the bicentennial year 1906. This is at Tranquebar. At Tanjore a monument commemorates the labors of the Lutheran Apostle to the Tamils. Christian F. Schwartz." Brother Kuhns drew a truly hopeful picture of prospects for the Church in the Far East. "Considering Oriental prejudices," he affirmed, "it is a miracle what conquests Christian missions have made. To statistics must be added the obstacles overcome at the expense of untold sacrifices in order to appreciate all that has been accomplished." A second able address followed in the course of the evening, given by the financial secretary of Thiel College, the Rev. G. B. Matthews. He showed the trend of secular education and the urgent necessity of teaching in the spirit of a positive evangelical faith. Naturally the speaker made a plea for the institution whose interests he represents. The second day's proceedings covered a large program. After the usual preliminaries of a welcome to the delegates by the Rev. Albert L. Benze, and a response by the Rev. C. E. Read, the convention put in several solid hours in the transaction of business. The following officers were then elected: President, Mr. Henry Kramer, of Parkersburg, W. Va.; vice president, Mr. Ottomar Hildebrand, of Bridgeport, O.; recording secretary, Miss Elsie Rohreg, of Martin's Ferry, O.; corresponding secretary, Miss Clara E. Strobel, of Wheeling; treasurer, Rev. F. C. Obenauf, of Moundsville, W. Va. The Ohio Valley District being in no connection with a State organization, it was decided to apply for admission into the Luther League of Ohio. Although small, this district League is easily abreast of the largest in point of zeal and Lutheran loyalty. The local societies had full delegations out. Even from Parkersburg, which is the most southern end of the district, more than the required representation came. Eight well prepared, instructive essays were read during the day and discussed. These were on timely topics under the general subject, "Education." The Rev. F. C. Obenauf led off with a strong paper on "Our Distinctive Legacy." Dr. Samuel Schwarm, of Wheeling, showed "The Present Duty of the Church in Relation to Education"; Miss Meta Beneke, also of Wheeling, described "The Christian Kindergarten"; Miss Bertha Helling, of Martin's Ferry, O., had as her topic, "The Lutheran Fireside"; Miss Barbara Yager, being absent, had sent her paper on "Public Libraries and

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Christian Education." Rev. W. H. Fehr, of Parkersburg, W. Va., spoke on "The Relation of Art to Christian Culture." This presentation treating of Church architecture and religious paintings was partly illustrated. Miss Minnie Meyer, of Bridgeport, struck the keynote of the evening's theme when she read her essay, "The Education and Evangelization of the Unsaved Masses in Our Cities." The last topic was treated by the president elect, Mr. Henry Kramer, who gave some clear cut arguments in favor of "The Christian College." Throughout the program ran the underlying thought of Christian teaching from the viewpoint of God's Word as over against those educators that have lost hold of the vital doctrines of the Gospel. The evening session of the second day, which brought the convention to a climactic end, was conducted by Pastor George Johannes, of Martin's Ferry. There was only one speaker, and his subject was, "Inner Missions." The speaker was the eloquent Rev. A. J. D. Haupt, D.D., Superintendent of the Inner Mission of Pittsburgh, and his recital of conditions in that cosmopolitan city, conditions which prevail in all our cities to a certain extent, was convincing of the fact that a grave peril is menacing our existence as a free and great nation which Christian society must set itself mightily against in self preservation. The offering, which was liberal, was cheerfully devoted to Dr. Haupt's most worthy work, and several enrolled as members of the Pittsburgh Inner Mission Society. To have been present at the sessions of this fourth convention of the Ohio Valley League was surely time well spent and an opportunity to be appreciated. May God bless the good seed sown in the hearts of all who heard. The hospitality of Trinity congregation lingers pleasantly in mind.

OHIO

Zanesville District.

—The Luther League of St. John's English Lutheran Church, Zanesville, Rev. A. B. Markley, Ph. D., pastor, November 9, closed another year's work. The president, in his annual report, called attention to the fact that 100 members were in good standing, 19 new ones being added during the past year. The treasurer reported a balance of $67.37 on hand. St. John's League entertained the 1909 Ohio State League Convention, and had enough remaining from the convention fund to devote $20 to the mission cause. Many services have been rendered to the Church during the past year, and $100 was applied to the Church debt before Easter, 1910. A visiting committee has called upon all sick members during the past year and endeavored to brighten the rooms of the sufferers with flowers. A committee is devising a new plan to secure greater interest and have more members take an active part in the devotional meetings. A Rally Service was held in September and it is to be made an annual feature, for the stimulation of attendance. A contest for three months between the ladies and gentlemen for the best percentage of attendance is now on. The losing side is to raise funds

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to be donated to the Porto Rico mission fund. The Junior League, which numbers about 75 members, is under the supervision of League members, Erle Greiner, Mrs. A. B. Markley and Mrs. William Talley, composing the members of the committee. The Juniors donated $15 to missions during the past year, paid all their own expenses, and have the sum of $60.23 in their treasury. They will donate their collection of the first Sunday of each month to the Porto Rico mission fund, and hope to do other work in connection with their study. They use the Junior Topics. The officers of the Luther League for the ensuing year are as follows: President, Charles W. Bluthart; vice president, Charles F. Ribble; secretary, Clara Lane; treasurer, George Baker; pianist, Flossie Ludy; assistant pianist, Ada Weaver; inner-mission secretary, Effie Extine.

Lima District.

—On Wednesday, October 10, there was an afternoon and evening session held in the First Lutheran Church, Lima, and the organization of the "Lima District Luther League" effected. Bernard W. Wisener was chosen president; H. A. Loe, vice president; Mrs. Ada Driver, secretary, and Miss Maud Ferguson, treasurer. For the initiatory meeting everything was delightful and encouraging. A number of brief talks were given at the afternoon session on "Should we Have a Luther League, and Why?" and at the evening session Rev. F. W. Rohlfing, of Van Wert, delivered an eloquent and scholarly address on "Martin Luther." The local League deserves great credit for the beautiful floral and other decorations, the League colors being in evidence whichever way you looked in the church, and for their very cordial reception and entertainment of all the delegates.

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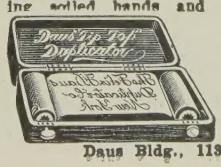

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ILLINOIS

Chicago District.

—On November 10, a Luther League concert and Luther Day celebration was given at the Central Y. M. C. A. Auditorium. The address on "The Lord's Luther" was delivered by Dr. S. P. Long, of Mansfield, O. The hearty appreciation of all present was well voiced in appropriate resolutions. Mrs. Robert Larson, Mr. Albert Borroff and Raphael Drott, and the Luther League chorus rendered the musical numbers of the program which were very fine. A jubilee celebration and fourth anniversary was held at Unity Evangelical Lutheran Church, Rev. David A. Davy, pastor, signalizing the payment of every cent of Unity's debt, and commemorating her fourth anniversary. The Young People's night at which time the Luther League took charge, Judge J. R. Newcomer, and officers of the National and city Luther League were speakers. On Sunday afternoon the Chicago Luther League heard a splendid lecture on Martin Luther, illustrated with an illuminated chart, given by Rev. Charles L. Fry. This proved so good that arrangements are being made to have this lecture repeated at one of the November rallies. The regular trimonthly meeting of delegates and members of the Luther League of Chicago will be held at St. Paul's English Lutheran, Rev. Harrisville, pastor, on Monday evening, December 13. General secretary Rev. L. M. Kuhns will give an address on his trip around the world, and the Luther League chorus will furnish the music. The November rallies were: South Side, November 23, Church of Atonement; North Side, November 23, St. Mark's English Lutheran Church, and West Side, November 29, at Zion Norwegian.

Galesburg District.

—The Trinity English Lutheran Church, Galesburg, reports an active League with regular devotional meetings. On October 31 the League had a Hallowe'en social.

Fox River, South, District.

—On Sunday, October 31, a class of fifteen was confirmed in the Fox River Church, Seneca, Rev. F. C. Norman, pastor, seven of them in the Norwegian and eight in the English language. All joined the Luther League and have already done service on its programs. This church is to have a notable missionary meeting in December. Among the speakers will be returned missionaries from Madagascar and from China, one from the latter place being the veteran Daniel Nelson.

Fox River, North, District.

—Holy Trinity Church, Elgin, Rev. B. F. Hoefer, pastor, Luther League has presented twenty-four Bibles to the church for use at the midweek Bible study, and the "Deaconess" Committee of the League is soliciting clothing for distribution among the needy.

Tri-City District.

—A "Luther Study Club," an auxiliary to the regular Young People's Society, was organized November 23, at the First Swedish Lutheran Church, Moline, Dr. L. A. Johnston, D.D., pastor, with a charter membership of twenty. The Luther League Topics will be used, and meetings will be held the fourth Tuesday of each month. The officers of the club are as follows: President, August N. Brissman; vice president, Miss Phoebe Ahl; secretary, C. Edward Carlson. Eighteen subscriptions to the Luther League Review were taken, and twenty Topics ordered. The Young People's Society, of which this club is an auxiliary, has an enrolled membership of 310, of whom 115 are counted as active members.

MINNESOTA

Twin City District.

—The twenty-second convention of the Twin City District Luther League was held in Memorial Church, St. Paul, the Rev. William Bacher, pastor, October 26, 1909. An excellent program had been prepared by the executive committee, and great enthusiasm was shown by all the delegates. The convention was better attended than in several years past. At the morning session, at ten o'clock, devotional services were conducted by Rev. John Zundel. Welcome greetings were given by Rev. Bocher, Rev. L. F. Gruber, president of T. C. D., responding. The Rev. Luther M. Kuhns brought greetings from Chicago, sent by Mr. J. Alec Nelson, a member of the National Executive Committee, also greetings from Mr. Eilert, editor of the Luther League Review, and Mr. William Stoever, our National president. The remainder of the morning was taken up with a "Model Luther League Devotional Meeting," by Rev. George H. Schnur. This model was excellent. There was a full devotional meeting from the opening hymn to the closing prayer. The topic was that for Reformation Day, "Luther the Preacher." The afternoon session opened with devotional services conducted by Rev. Helms, of North St. Paul. The business session followed with Rev. L. F. Gruber in the chair and Miss Ruth Trabert as secretary pro tem. The credential committee reported ten Leagues represented by fifty-three delegates and ten pastors. They also reported a number of visitors, the guest of honor being Rev. Luther M. Kuhns, general secretary of the National Association. The district secretary, Otto Johnson, of Minneapolis, in his annual report, said he firmly believed that the Twin City District League had passed its low water mark, and from this time forth would be a greater power for good among our Leaguers. The report of the treasurer showed the treasury in a better condition than in the past two years. The officers elected for the coming year were: President, Rev. L. F. Gruber; recording secretary, Susanna Olson; corresponding secretary, Herbert Bengston; treasurer, Roy Smith; district secretary, Otto Johnson. Additional members of the executive committee elected were Rev. W. Bocher and Rev. Martin Worstad. The first subject of the afternoon was, "The Church and Her Young People," presented in an address by Rev. James Beates, of Trinity Church, St. Paul. He said in part: "The care of the young is of supreme importance in any sphere of human economy.

This is true of agriculture and rearing of animals, and it finds its highest development in man. There can be no full maturity without the tender care of the prior stages of youth. The Christian Church has always realized her vital relation to her young people. They are an essential part of her organization, and have always occupied a large part of her attention. At no time has this care of the young been more earnest than now, and the Luther League movement is its latest development in our Church. What, then, of the Church and her Young People? We answer: First. She has a place of tender affection for them, especially the little ones, in her bosom. This is by divine command. (John 21:15; Matt. 18:2-6; Matt. 28:19-20.) By her general practice through the centuries in receiving them; by baptism and teaching them, and by the doctrine of sin and grace, which is that of universal original sin and need of salvation, and universal salvation provided by Christ and His Church. Second. She carefully leads them by hand when in the weak, dependent age of childhood. This she does in the Christian home, by pious parental nurture, in the Bible school by special teachers, and in the church proper by pastoral instruction, leading to confirmation, and a more independent life of the consciously responsible child of God. But they are still young and of unripe experience, hence—Third, she solicitously directs their footsteps in life's pilgrimage heavenward. For our Church, the Luther League is a chief factor in this, after confirmation period. The League aims to foster the youthful Christian character, socially, intellectually, devotionally, and with it all to cultivate a true loyalty to the Church and her Head, the Lord Jesus Christ. It is clear, then, that the future Church depends on the present care of her young people. It behooves us Leaguers earnestly to support and extend the League, and thus labor as those, in, of, and for the Church. This address was followed by Otto Johnson in a paper, "The Young Man and the Church," and by Miss Adeline Wilson, in a paper, "The Young Woman and the Church." These papers were both excellent, and told what the young man and the young woman can and should do in the Church, and what they should and expect to receive from the Church. A profitable discussion of these topics followed. A question box was then conducted by Rev. Kuhns. Dr. George H. Trabert conducted the closing service. Full evening vespers were conducted by Rev. James Beates. at the rally in the evening. The address of the evening was given by Rev. Luther M. Kuhns. Its keynote was the mission situation in the Orient; being based on his recent journey round the world. He investigated for his own satisfaction the various mission fields in Japan, China and India. He found how those nations are waking up and indeed are awakened to a self consciousness they never realized in their previous history. He showed what the missionaries had done toward this awakening, and the imperative duty for the Church to be aroused to its opportunities and its responsibilities in the work of bringing the Gospel to those people. He showed that now is the opportune time for the Church to move forward in all those lands. He was present at the organization of a Luther League both in Japan and India, and told of the great enthusiasm of the natives in the work. The meeting was closed with the singing of the "Rally Hymn" and the benediction by Rev. Beates. It was a good and profitable convention. There is no doubt that our local Leagues will be greatly benefited by it.—Ruth Trabert.

—The Luther League of Holy Trinity Church, St. Paul, pastor Beates, recently placed a large stained glass window in the building. The League has arranged a course of six lectures for this season.

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In the report of the Fall Rally of the Canada Luther League, printed in our last number, it was stated that this meeting was held at Toronto. The meeting was held at Port Colborne, Ontario.

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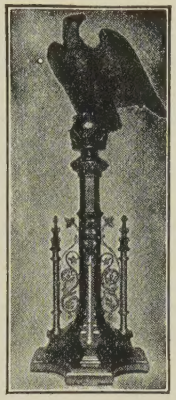

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December—The Junior Leagues—1909

DEPARTMENT EDITOR, REV. C. E. HAUPT, D. D., LANCASTER, PA.

To All a Merry Christmas and a Bright and Glad New Year.

Booklet No. 10 of the Junior Series is ready. It includes subjects suited to young people, set for the quarter between December 5, 1909, and February 27, 1910. The topics are classed as practical, doctrinal, moral, historic, biographic, missionary and churchly. The following are the contributing writers: Rev. F. F. Buermeyer, D. D., Reading, Pa.; Miss Jennie Truxal, Greensburg, Pa.; Rev. Geo. O. Ritter, E. McKeesport, Pa.; Rev. Prof. Sandford N. Carpenter, Carthage, Ill.; Rev. P. A. Laury, Perkasie, Pa.; Chas. E. Haupt, Jr., Washington, D. C.; Revs. P. Geo. Sieger and C. Elvin Haupt, D. D., Lancaster, Pa.; Rev. Thos. A. Himes, D. D., McKeesport, Pa.; A. Raymond Bard, Reading, Pa.; Rev. H. C. Erdman, Swissvale, Pa.; Rev. Wm. Ira Gass, Duquesne, Pa.

To all who have so kindly assisted in this work many sincere thanks are cordially extended. Booklet No. 10 will, we think, be found as rich in material and suggestion as any of its predecessors.

The prices of the booklets are single copies, one year (four booklets), 10 cents; 50 copies, one year (200 booklets), $3; 100 copies, one year (800 booklets), $6. Write for a sample and mail your orders to the office of the Review, P. O. Box 876, New York, N. Y.

Useful Hints.—Is anything done in your Junior League to train the young in church attendance? Do your young people conduct the meetings themselves?

Each Junior League, in addition to its existence as a League, ought to be working for some specified object. Among these can be mentioned the missionary cause, the church debt, the improvement of the library, local or general charity, improvement of the hours of social and literary enjoyment, the refinement of amusements.

In going away from home to school or to college the first aim should be the selection of an institution prepared especially for them by our own dear old Mother Church of the Reformation, at very great expense and officered by some of the brightest and best men of the Church to be found anywhere. The Lutheran faith will in this way be well sustained, and the world cannot afford to let it die.

One of the objects of the League is the bringing of others into the same relation to the Church as we sustain. Some systematic plan of ingathering ought to be adopted by every Junior League.

It would be well if the Junior Leagues could visit each other occasionally. Remember that your Junior of today will not always remain a Junior. Train him for days to come.

Every wide awake church council should see to it that a suitable place is provided for the meetings of its young people, by the Church, of the Church and for the Church.

Please remember that the "Junior Work" is of two parts: 1, Work *for* the Juniors by those who are caring for them; and 2, Work *by* the Juniors themselves in the formation of a useful practical life.

December.—Again is come the genial festal time when, amid the snowflakes of the north, the circling winds sweep out from the tower of the church the joy notes of the throbbing Christmas bells. Again we remember the coming of the Saviour. Again does the light in every Christian home burn more cheerily, for the glory of His name. The sound of the clear voices of the little children falls upon the ear during the "silent night," the "holy night," when the faithful in all the lands hasten in spirit to Bethlehem to worship the Lord.

Now is a good time to be laying our plans for the activity of the new year. May 1910 be one of great achievement and vast success to all our Junior work, east, west, north and south.

If we have any poor or sick Juniors let's make this a glad Christmas for them!

Keys to Open a Bible Verse.—II Timothy 1:7. Writer? For whom written? Did the writer love the reader? See verses 2, 3. Did the writer put fear, or courage, into the reader's heart? Why? Are the words useful to us? Has God's Spirit given you power? love? a sound mind? Are such gifts needed now? Do you need them?